

THE SHEKEL

ל'פ"ז



Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.



VOLUME XXXI

No. 3

MAY - JUNE 1998



THE WORLD OF MARC CHAGALL

OUR ORGANIZATION



AMERICAN ISRAEL NUMISMATIC ASSOCIATION

Post Office Box 940277

Rockaway Park, New York 11694-0277

Tel. 718-634-9266 Fax 718-318-1455

Moe Weinschel, *President*
Edward Janis, *Vice-President*
Julius Turoff, *Secretary*
Florence Schuman, *Treasurer*

THE BOARD OF DIRECTORS

Edward Janis, J.J. Van Grover, William Rosenblum, Florence Schuman
Mel Wacks, Donna Sims, Julius Turoff, Moe Weinschel, Harry Pollackov

MEMBERSHIP COORDINATOR David Gursky

YOUNG NUMISMATIST COORDINATOR Lawrence Gentile Sr.

The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

A.I.N.A. % Florence Schuman, Treasurer
12555 Biscayne Blvd #733
North Miami, Fl. 33181

EDWARD SCHUMAN, EDITOR

13245 Coronado Dr. No. Miami, Fla. 33181

Table of Contents

President's Message.....	2
The World of Marc Chagall	
by J. Cassau.....	3
Hayim Kalwariski-Margolis	
by Yehuda Slutsky.....	6
Rabbi Lipot Low	
by Alexander Schreiber.....	8
Nikolaef	
by Edward Schuman.....	10
Aleph Beth Page	
by Edward Janis.....	12
What Denomination To Which Personality	
by Shmuel Aviezer.....	13
Albert Einstein - A Wart or Two	
by Abraham Shulman.....	16
The Cave of Machpelah	
by Joseph Braslavski.....	20
Proclamation to the Jewish Nation	
by Napoleon Bonaparte.....	22
Consistoire de Israelites	
by M. Catane/I. Levitats.....	24
An Early Zionist Supporter	
by Markus Kristan.....	26
Symbols on the Coins of Year Four	
by El. L. Kanitz.....	30
A Promissary Note From Smyrna	
by Haim J. Cohen.....	32
An American Actress/Poet	
by Fred L. Bertram.....	34
The Mother of Israel	
by Sherry & Jeremy Jacobs.....	36
A Jewish Nobel Prize Recipient	
by Andre N. Chouraqui.....	40
Not So Current Jewish Currency	
by Alan H. Burghauser, M.D.....	42
Club Bulletin	
by Donna J. Sims.....	45
A.I.N.A Membership Application.....	47

The President's Message *by Moe Weinschel*



The march of progress has brought us into another phase of modem electronic improvement. Our Editor has been using his computer database, wordprocessor, scanner, and fax to good advantage, I also have the computer database of our membership and I review by fax many of the articles prior to publication.

The "Internet" has finally reached our computer modem and we have email addresses. My personal email is mowein@aol.com. Ed Schuman's email address is schufather@juno.com. A.I.N.A.'s email address is ainany@aol.com. We have entered our organization into the ClubRing page as <http://clubring.com/clubring.html?club=3550> Those members on line can look for our listing. Israel Numismatic Societies, our member clubs, are invited to add their names and addresses to the ClubRing page. This is an important method of attracting new members, both to A.I.N.A. and for the clubs. MEMBERSHIP is the most important facet of our existence and we urge all to recruit and bring in new members. Special recognition will be given to members who bring in two or more members annually.

I have been on this topic before and it has been a problem for many years. It has become now even greater with many of our members moving back and forth from winter to summer homes. Our treasurer, Florence Schuman, has a list of names that are pasted prominently on the wall above her desk which records those members who have previously advised her of dual addresses and dates. We therefor know when to make the necessary changes for mailings. The problem is with those members who neglect to advise us of their move.

The SHEKEL magazines are mailed with non-profit, zip code banded postal rates. When the magazine cannot be delivered to the address printed on the envelope, we are charged first class postage rates for this mail which is returned to us. If we can find your correct address, we then must pay the cost of re-mailing at first class mail.

Even if the post office forwards your mail to a new address, we get a notification of the change, but at a substantial cost. We then make the necessary changes on our computer data base so that this record is correct. But then, when you return back home, we have no way of knowing this and the same scenario starts all over again. We ask those who are relocating, either permanent or temporarily to PLEASE PROVIDE US WITH AN ADVANCE CHANGE OF ADDRESS NOTICE AND DATES if you have not previously done so. We must try to minimize our postal expenses and eliminate this constant hassle.

Shalom,

Moe

The World of Marc Chagall

by J. Cassau

In 1976, Marc Chagall consented to design the official state medal used in conjunction with the Sixth International Harp Competition held in Jerusalem. The design on the reverse depicts Chagall's King David. The crown on the king's head is connected to a figure resembling a hen. The hen is strumming the harp with its tail. Chagall's signature is below. The inscription in Hebrew reads: "The Sixth International Harp Competition, Jerusalem, Elul 5736" on the rim. This is the only medal designed and signed by Marc Chagall.



Marc Chagall was born in the ghetto town of Vitebsk, Russia in 1887. The memories of his place of birth and of Lyozno, his grandfather's village, were depicted in his paintings. The recollections of his childhood – the family and their friends, the homes, the streets and buildings, the roofs and spire, the life of the Jewish community and its officials, the landscapes and the skyscapes, were to crowd his paintings, seemingly out of time and space in a dream-like world of fairy tale imagination.

For a Jew living within the Pale of Settlement, to take up painting was an act of defiance against the traditional Jewish abhorrence of the "graven image." But his work is permeated with the simple, religious atmosphere of his home.

Although in a spiritual sense he never left Vitebsk, he needed broader horizons and moved to St. Petersburg to study at the School for the Imperial Society for the Encouragement of the Arts. He lived in poverty and, as a Jew, was forced to dwell outside the city.

Thanks to assistance from a patron, he was able to move to Paris in 1910, and soon found his place in what was then the artistic capital of the world. Many of his paintings at this time continued to be based on his life in Russia. His colors were exuberant. Many of his works show the influence of Cubism and Fauvism, although he could never be pigeonholed as belonging to a particular school.

In 1914, Der Sturm gallery in Berlin held a one-man exhibition of his works. Chagall visited Berlin, where there were over 200 of his

pictures which he was destined never to retrieve. He went back to Vitebsk, where he was caught by the outbreak of World War I. Here he married Bella Rosenfeld, and this was the signal for a joyous series of pictures, featuring Bella, as well as for further paintings of the Vitebsk scene. Often two lovers, representing himself and Bella, wafted aloft above the roofs of the houses. For a time he was drafted into military service and stationed in St. Petersburg.

After the Revolution of 1917 he was appointed commissar of fine arts in Vitebsk and director of the Vitebsk Art Academy. He also started a museum. In the first official exhibition of the new government, two rooms were reserved for Chagall's work and the State purchased twelve of his paintings. He became soon disillusioned with the official attitude to art and one day, returning from Moscow, found that he had been displaced as director and his Free Academy had been turned into a Supremacist school. He and his family moved to Moscow and never returned to Vitebsk.

Chagall was invited to design the sets and costumes for the new State Jewish Theater. On the theater's long wall, he painted a mural Introduction to the Jewish Theater, his largest work, showing Jewish actors, dancers, and musicians. He also taught in a settlement for war orphans. It was at this period that he began to write his autobiography, published as *My Life*.

In 1922 he left Russia for Berlin, where he studied etching, but was unable to settle down because the economic situation was difficult. Paris beckoned and he returned there. The paintings he had left were gone but he set about reconstructing his old works as well as painting new ones. He worked on etchings for Gogol's *Dead Souls*, La Fontaine's *Fables*, circus scenes, and pictures influenced by the light and colors of southern France.

In 1931 he visited Palestine with his family for the opening of the new Tel Aviv Museum and also toured Egypt and Syria. The results of this journey were 105 biblical etchings, which have been called some of the finest masterpieces of the art of etching.

He was profoundly affected by the anti-Semitic developments of the 1930s. In 1937 the Nazis exhibited some of his paintings as "degenerate art."

After the fall of France in 1940, it was not safe for Chagall to remain and the following year he arrived in New York. Americans were charmed with Chagall's work. His distortions and defiance of the laws of gravity – in both senses of the word – his unique blend of sophisticated techniques, his lively colors and his evocation of folk art were irresistible.

When asked why he painted a calf in a cow's head, and why a milkmaid's head floated above her body in his *Country Life in Russia*, he answered: "In the first instance, I had to fill an empty place. In the second, I had to create one." However, the terrible events in Europe during those years were reflected in a new gloominess in his

canvases. This was heightened when his wife died in 1944. For nine months he was unable to work and then he illustrated *Burning Lights*, a book she had written, and worked on the sets, scenery and costumes for Stravinsky's *Firebird* for the Ballet Theater.

In 1947, he again returned to France, and represented France in the Venice Biennale, receiving a prize for the graphic arts. He lived first in Paris, then at St. Jean Cap-Ferrat, eventually establishing his home at Vence, near Nice. He was honored with several important exhibitions including a retrospective at the New York Museum of Modern Art and the opening show of the National Museum of Modern Art in Paris.

He began at this stage to turn to new media and to experiment. He did major work in stained-glass, designing the Twelve Tribes of Israel for Hadassah Hospital, Jerusalem; the Peace Window for the UN Secretariat, New York; windows for the Vatican and for the cathedral of Metz. Although the designs were rendered by skilled craftsmen, Chagall worked closely with them and always did the grisaille. He designed three Gobelin tapestries for the Israeli Knesset and a mosaic floor for its state reception hall. He also worked in sculpture and ceramics. He painted the ceiling of the Paris Opera and two large murals for New York's Lincoln Center. The National Museum of the Biblical Message of Marc Chagall opened in Nice in 1973, with many of his works - paintings, stained-glass windows, and a mosaic - on biblical themes.

For his ninetieth birthday in 1977, he was given an exhibition at the Louvre, the first ever for a living artist, and received the Grand Cross of the Legion of Honor. In 1981, after sixty years' absence, he was able to visit Moscow for an exhibition of his work at the Tretyakov Gallery. After his death, in 1985, the Pushkin Museum held an exhibition of 250 of his works.

Although critics have criticized his art for its facility, it has retained its almost magical popularity. In a period when art was becoming increasingly obscure the public appreciated the art of Chagall which did not challenge them and were happy to participate in the world he created. He is renowned as a particularly Jewish artist but his appeal was universal.

Chagall's King David State medal was issued by the Israel Government Coins & Medals Corp. in 1991, and is illustrated on the front cover of this SHEKEL. The color lithograph depicting King David playing the lyre and dancing is inserted into the framework of the medal. The design is taken from Chagall's drawing "The Entry into Jerusalem", which is one of the works in his tapestry adorning the Knesset, Israel's parliament.

The reverse of the medal (not shown) depicts a seven branched candelabrum, a detail from Chagall's mosaic in the Knesset, with the artist's signature in Hebrew.

Hayim Kalwariski-Margolis by Yehuda Slutsky

Hayim Kalwariski-Margolis was born in the province of Suwalki, then Russian Poland in 1868, where his parents were landowners. Kalwariski-Margolis was active from his youth in the Hibbat Zion movement, and after completing his studies, volunteered for service in the Russian Army. Later, he studied agriculture in Montpellier, France where he founded the *Atid Yisrael* (Future of Israel) student society.

He went to Erez Israel in 1895 and became the secretary of *Benei Moshe* in Jaffa. In 1896, he became a teacher at the *Mikveh Israel* Agricultural School and later worked at *Mishmar ha-Yarden* on behalf of Baron Edmond de Rothschild's administration. In 1900, he became chief administrator of the settlements that the Jewish Colonization Association (ICA) founded in the Lower Galilee.

While in Europe in 1902, to recuperate from cholera, Kalwariski-Margolis met with Herzl in Vienna and impressed upon him the importance of immediate practical activities to build up the Jewish settlements in Palestine. Baron Edmond de Rothschild later agreed to establish a Hebrew-Arabic school for the children of Ja'uni, near Rosh Pina at Herzl's urging.

Kalwariski-Margolis established a training farm for the settlers at *Sejera* and brought over Russian peasant families who had converted to Judaism. Between 1901 and 1905, Kalwariski-Margolis founded the settlements *Sejera* (*Ilaniyah*), *Yavne'el*, *Kefar Tavor*, *Beit Gan*, and *Menahemiyah*. In 1906 he was appointed manager of the settlements in the Upper Galilee.

In 1913, he and Nahum Sokolow met Arab leaders in Damascus to try to reach an understanding between them and the Zionist Movement. During World War I, he defended the settlers imprisoned and persecuted by the Turks. He helped establish further collective settlements including *Ayyelet ha-Shahar*, *Tel Hai*, *Mahanaim*, and *Kefar Giladi*.

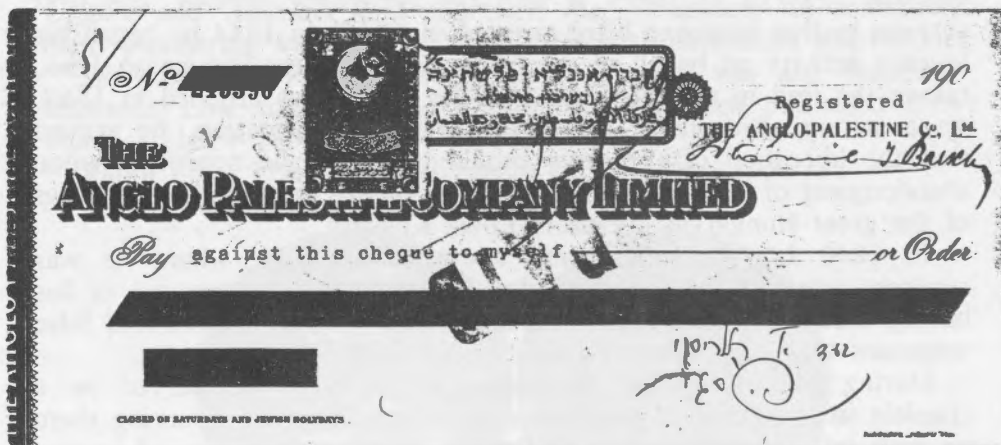
He was invited, in 1919, by King Feisal I and the Presidium of the All Syrian Congress, which met in Damascus, to suggest proposals for the regulation of Jewish-Arab relations in Palestine. Kalwariski-Margolis negotiated with the short-lived Arab government in 1920, in Damascus and attempted to secure the settlements in the Upper Galilee from attacks through negotiations with local Arab leaders.

In 1922, he participated in Jewish Arab relations in Cairo that were discontinued because of the opposition of the British government. He was one of three Jewish members of the Advisory Council established by Sir Herbert Samuel at the beginning of his service as the first High Commissioner of Palestine. He became manager of the Jewish Colonization Association settlements in northern Palestine, a member of the Palestine Government Advisory Council, and a member of the *Va'ad Le'ummi* (until 1929).

Between 1923 and 1927 he was head of the Arab Bureau of the Zionist Executive and between 1929 and 1931, he headed the joint bureau for Arab affairs of the Jewish Agency Executive and the *Va'ad Le'ummi*.

Kalwariski-Margolis saw in Erez Israel a common homeland for Jews and Arabs belonging to a Middle East federation. He was among the leaders of all groups that advocated Jewish-Arab cooperation. He was a founder of *Berit Shalom* and similar groups which sought to reach agreement with the Arabs. In his later years he opposed official Zionist policy, which, in his opinion, was not sufficiently active in this direction. He wrote on Arab-Jewish relations in *She'ifoteinu*, (1931-33) and in *Be'ayot ha-Zeman*.

Hayim Kalwariski-Margolis, a true Palestine pioneer, agronomist and proponent of Jewish-Arab rapprochement, died in Jerusalem in 1947. The moshav *Margaliyyo* in the Upper Galilee is named after him.



Editor's note: There are no medals of this important personage of the early days of the Yishuv. This article would not be possible without the assistance of Nahum Hacohen, scion of a family deeply connected with these early days of Palestine, and former Director of the New York office of the Israel Government Coins and Medals Corp. He has graciously translated Hebrew signatures on several early Registered checks in the editor's collection. These checks were issued by the Anglo-Palestine Company during World War I in order to assist the Jewish population during these troubled times. To give credence to the validity of these checks, they were hand signed by prominent, well known individuals of the era. Nahum also supplied information, some written by his grandfather and taken from his memoirs, which enabled your editor to research this article.

The upper signature on the lower right hand corner of the check has been signed in Hebrew by Hayim Kalwariski-Margolis.

Rabbi Lipot Löw by Alexander Schreiber

Leopold (Lipot) Löw, a Hungarian rabbi and scholar was the first Reform rabbi in Hungary. He was born in Czernahora, Moravia, in 1811 and was a descendant of Judah Löw b. Bezalel. He received his preliminary education in the yeshivot of Trebitsch, Kolin, Leipzig and Eisenstadt (1824-1835). He then studied philology, pedagogics and Christian theology at the Lyceum of Pressburg and at the universities of Pesth and Vienna 1835-1841. He translated Schiller into Hebrew, and also acquired a knowledge of Italian, French, Latin, and Greek.

After having been a teacher at Prossnitz, he was ordained as a rabbi by Solomon Judah Rapoport, Aaron Chorin, and Low Schwab, later marrying Schwab's daughter. He succeeded to the rabbinate of Gross-Kanizsa on September 10, 1841.

Löw, early in his career acquired a knowledge of Hungarian and was the first to introduce it into the synagogue service. His first sermon in that language being printed in 1845. In 1844 he began his literary activity on behalf of the emancipation of the Hungarian Jews, taking the lead in that struggle until its object was attained in 1867. As a strong advocate of Hungarian Jewish emancipation, he argued that the liberation of the Jews should not be made dependent upon abandonment of reform of their religion. In this he opposed the views of the great Hungarian liberator, Louis Kossuth.

In 1846 Löw began serving as rabbi of Papa, where he was severely attacked by the Orthodox Jewry, who disapproved of his having studied at the Protestant High School and even produced false witnesses that Löw was not ritually observant.

During the Hungarian revolution of 1848-49 he served as a chaplain in the army of the Hungarian revolutionaries, spurring them on with inflammatory speeches. Because of his patriotic stand he was arrested in 1849 and served several months in jail until he was pardoned by General Haynau in December, 1846.

From 1850 until his death, Löw served as the rabbi of Szegedin. Löw was in favor of Reform but insisted that reforms be instituted within the framework of the rabbinic tradition. His viewpoint made it possible for him to participate in the rabbinical conferences in Breslau in 1845 and Leipzig in 1870. He also wrote a biography of Aaron Chorin, who had approached the cause of Reform in the same spirit.

He did not participate in the Hungarian Jewish congress of 1868, which had been called to draw up the constitution of Hungarian Jewry because he realized that instead of uniting Hungarian Jewry, a schism would take place, in which Hungarian Jewry would be divided into two camps, Reform and Orthodox. He expressed his views on the issues in his *Die Juedischen Wirren in Ungarn* (1868).

Löw brought his thorough knowledge of history, theology and esthetics to bear upon the reform of the ritual in agreement with

modern views. He was the foremost preacher in all of Hungary and was invited to participate in nearly all the patriotic celebrations and synagogal dedications. His Hungarian sermons formed the first Jewish collection of the kind issued in that language.

Löw was a leading authority both from a scientific point of view and in questions of practical theology. The absolute (1850–1866), as well as the constitutional government (1867) of Austria and especially of Hungary, were guided by the replies he gave to their questions in matters referring to the organization of the Jewish ritual and schools. Jewish education throughout Hungary owes much to him.

The medieval form of the Jewish oath was abolished in Hungary on the basis of a lecture he delivered at the Hungarian Academy of Sciences, in 1868. Löw was first to suggest a Hungarian translation of the Bible for Jews, and he published the Book of Joel. Löw served as the editor of the periodical *Ben-Chanania* from 1858 to 1867.

He was the first to deal with the history of Hungarian Jewry. Among his many works are *Schicksale und Bestrebungen der Juden in Ungarn* and *Kalender und Jahrbuch fuer Israeliten*. He contributed many pioneering works in the study of Jewish antiquities and folklore.

His collected writings were edited by his son and successor, Immanuel Löw, under the title *Gesammelte Schriften*, published in five volumes (1889–1900).

Rabbi Lipot Löw died at Szegedin on October 13, 1875..



The numismatic illustration is of a large silver medal bearing his portrait, in high relief, facing left, and the words LOW LIPOT 1811–1878. The date of his death is mistakenly engraved as 1878 as both the Jewish Encyclopedia (1902) and the Encyclopedia Judaica record the date of his death as 1875.

Beneath the portrait is a facsimile of his signature.

The reverse shows the beautiful synagogue probably at Szegedin and an inscription in Hebrew. A Star of David shows prominently at the bottom of the reverse.

NIKOLAEF

By Edward Schuman

Nikolaef was the name of a Russian City on the Black Sea, in the government of Kherson, which was founded in 1784. Jews began to settle in Nikolaef soon after the partition of Poland, but in 1829 their residence was declared to be inconvenient and injurious and they were forbidden to establish themselves in this city. The Jews already there were ordered to leave. The military governor of Nikolaef, Admiral Greig, protested that this measure would deprive the city of most of its artisans, and would also considerably increase the burden of taxation on the rest of the population. Notwithstanding this, the removal of the Jews from Nikolaef was carried on after two short grace periods.

To replace the Jews, the government attempted to attract Christian merchants and artisans by conceding various privileges to them. It was not until 1859 that a law again permitted Jewish merchants to settle in Nikolaef and acquire real property (houses). Also, in 1859, discharged Jewish soldiers from the Czar's army were permitted to reside in the city and during the next year this permission was extended to any Jewish artisans.

Most of Nikolaef's Jews were engaged in trade. In 1900, the number of merchants licenses issued to Jews amounted to 1,289, and the fees for these licenses totaled 39,952 Rubles. These included 14 first class licenses for important commercial endeavors, while the rest were for minor undertakings. Most of the freight handlers working in the harbor were Jews. as were 1,438 Jewish day laborers. A very small percentage of Jews were among factory workers except in the tobacco industry which employed Jews almost exclusively. The Talmud Torah had 182 pupils, the government Jewish school with industrial annex 320, the girls professional school 90, the four private Jewish schools 222, and the thirty hadarim about 1500. The general schools gave instruction to 825 Jewish children. Charitable institutions included a Jewish hospital, dispensary, cheap dining hall, and an association for aiding the poor organized in accordance with the regulations of 1901.

Almost all of these institutions were supported wholly or in part by income from the basket tax (eg. tax on meat and foodstuffs). There were two synagogues in the city and twelve houses of prayer (1901). According to the census of 1897, Nikolaef had a population of 92,000 people of whom about one third, 30,000 were Jews.

The numismatic connection for this article is provided with an illustration of a City of Nikolaef bond for 189 Roubles issued in 1912. This bond was sold in London for the equivalent of £ 20 Sterling and offered interest of 5% per annum. The aftermath of World War I, and the Russian revolution caused all Russian bonds to default.

The material for this article comes from the original Jewish Encyclopedia published in 1901.

№3189



№3189



ЗАЕМЪ ГОРОДА НИКОЛАЕВА

на номинальный капитал 6.499.899 рублей—687.820 фунтовъ стерлинговъ,

выпущенный на основании ВЫСОЧАЙШЕ утвержденного 19 Сентября 1910 года
указа Императора Свѣта Министровъ.



ОБЛИГАЦІЯ



ВЪ СТО ВОСЕМЬДЕСЯТЬ ДЕВЯТЬ РУБЛЕЙ

—20 ФУНТАМЪ СТЕРЛИНГОВЪ

НА ПРЕДЪЯВИТЕЛЯ,

приносящая дохода 5% въ годъ,

безъ удержанія сбора съ доходовъ отъ денежныхъ капиталовъ.

LOAN OF THE CITY OF NIKOLAEV

on the nominal capital of 6.499.899 roubles—687.820 pounds sterling.

issued in virtue of a decision of the Council of Ministers, sanctioned by H. I. Majesty
the EMPEROR on the 19 September 1910.

BOND

OF ONE HUNDRED AND EIGHTY-NINE ROUBLES

—20 pounds sterling

TO BEARER,

bearing interest at the rate of 5% per annum,

without deduction of the tax on incomes from money funds.



Городской Голова
Mayor

Члены Управы
Members of the Municipal Administration

Възвращаю
Book-keeper

Никольскъ, 1912, Николаевъ.

§ 1. In virtue of a decision of the Council of Ministers, sanctioned by H. I. Majesty the EMPEROR on the 19 September 1910, the Municipality of Nikolaev issues a Bond Loan on the nominal capital of six million four hundred and ninety-nine thousand eight hundred and ninety-nine roubles equal to six hundred and eighty-seven thousand eight hundred and twenty pounds sterling, for the purpose of rising off the arrears of the city of Nikolaev due to the State Treasury in connection with the maintenance of the city Prefect's office and the city police, for the construction of the municipal electrical tramways and the purchase of the enterprises of the Belgian Company Limited of the existing tramways of Nikolaev with horse traction, for the extension of canalisation, for the mechanical arrangement of the commercial port, for the construction of new slaughter houses, for the erection of covered market halls or the reconstruction of the existing market stands, for the construction of school buildings, for the extension of the city electrical station, for increasing the floating means of the municipal pawn-brokers and for the erection of a building to accommodate various municipal offices.

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis

Q. I find it difficult to determine which given side of a medal is the obverse and which is the reverse. What are the rules?

C.K., Miami, FL



A. It is of small importance what the issuer calls a given side of a medal. A medal is issued for a purpose. Usually, in a two faced medal, a time factor is involved. It may be from the old to the new or the reverse timing, the new to the old. The old to the new reflects the past and brings us to the present. For example, El-Al could display a medal with a camel train on the obverse (where we were) and a tail fin complete with Mogen Dovid insignia as part of the reverse, where we are.

We therefor conclude that the main message is on the obverse and the general broad covering is on the reverse. For example, the obverses of the basic nine city-medals will cover only one of the ancient cities. The reverse of a given city medal will cover one of the ancient coins of the city.

Lod is the first city that a visitor sees when he arrives from overseas on a jumbo jet. The city medal of Lod features an incoming four engine jet with the hanger buildings and the city of Lod in the background. The distinctive airport building and tower are one of a kind to Lod and it's view is not duplicated anywhere else in the world.

The primary message which is usually singular in nature is most often designated as the obverse. The best example that I know is the centenary medal of Shaare Zedak Hospital of 1973. One side shows a partially constructed new building, first of the new medical center in the heart of Jerusalem. The other side shows a seal with ribbon which is covered by the large numbers 100. You are correct if your logic tells you that the 100 years are secondary to the idea of a new medical center. Therefor, the new proposed building is the designated obverse and the 100th Anniversary on this centenary medal is the reverse.

I do not agree that medals should be designated by obverse and reverse designations except when they are of a chronological group (Presidents of the United States) or individually dated to show a progression.

What Denomination To Which Personality?

by Shmuel Aviezer

Is there a connection between the denomination of a banknote and the personality depicted on it?

In order to reach an answer to this question, we first try to scrutinize the personalities appearing on banknotes. In a survey of the banknotes of eighty countries, 70 of them do incorporate portraits while the remaining ten depict landscapes, buildings, birds and typical faces.

The portraits are of three categories: (a) Kings and Queens, (b) Presidents; (c) famous personalities from different walks of life.

Many countries with a reigning King or Queen put their effigies on all the denominations and in every series. The only change could be to redraw the image of the monarch "as even kings and queens grow older". The best known examples are in Britain, whose banknotes are adorned with the portrait of Queen Elizabeth since she ascended to the throne in 1953. Therefore, the question of relating a specific face value to the personality on the banknote is irrelevant in the case.

The same system is followed, among others, in Morocco, Jordan, Oman, Thailand and Brunei. Also, a number of territories still append the Queen's effigy on their banknotes such as Bahamas, Falkland Islands, Fiji and Guernsey, while other commonwealth countries, such as Canada, Australia and New Zealand put the Queen's portrait on some of their banknotes. Belgium and Spain are two European countries where the likeness of their monarchs appear on the higher denominations of their new series of banknotes; thus exposing few noticeable instances where there seems to be some connection between the face value and the personality appearing on the banknote.

Few countries depict the image of their presidents on their banknotes. Many African countries have learned their lesson not to put the pictures of their leaders on the banknotes as frequent changes of governing bodies has taken place since the sixties when many African countries gained their independence. Therefore, we find most African banknotes display landscapes, allegorical symbols, buildings and animals. Still, some countries have been stable enough to portray the effigies of their presidents such as Kenya, Malawi, Tanzania. In such cases, there is obviously no need to decide which denomination goes with which portrait or any other objects.

A similar discipline is followed in most South American countries. Due to repeated upheavals in governments there and in order to sidestep embarrassment in having portraits of disposed rulers on their banknotes, these show landscapes of different shapes. Few countries depict portraits of historical heroes such as Simon Bolivar.



It is interesting to cite the procedure adopted in these countries: USSR, Pakistan and Turkey. The portrait of Lenin appeared on many Russian banknotes until the disintegration of the Soviet Union in 1991, although he died in 1924. The same applies to the Pakistani leader Ali Jinnah whose effigy is displayed on all Pakistani banknotes since the country's independence in 1948. The portrait of Kemal Ataturk, the founder of New Turkey who died in 1938 adorns Turkish banknotes since 1923, except for a brief period (1938-1960) when Ismet Inuno was president of Turkey. Curiously enough, Ataturk's image is currently broadcast in some programs on Turkish television, in a tiny logo on the background of a rippling Turkish red flag in a far corner on the screen!

In reviewing the notable personalities that appear on the majority of banknotes under inspection we try to determine if any connection exists between their denominations and the personalities involved. It seems that most countries do not imply to judge the rank of each personality by deciding to bestow high face value on a supposedly more important one. It looks logical that denominations are fixed at random so that the issuing authorities do not appear to take the prerogative to grade the position of each personality in its domain. We discern this concept in all the new banknote series of Germany, Switzerland and France. For example, the recently introduced banknotes of France include Antoine St. Exupery (face value 50 French Francs), Paul Cezanne (100 French Francs), Gustave Eiffel (200 FF.) and Pierre and Madame Curie (500 FF.). In Austria, Sigmund Freud is depicted on a low denomination of 50 schillings while the portrait of Otto Wagner appears on a banknote of 500 schillings. Unquestionably, there is no reason to relate this difference in face value to any attempt to indicate what scale of importance each of these personalities has.

It is interesting to find out that countries like Norway, Sweden, Denmark and the Netherlands, which have reigning kings and queens do not depict their effigies on banknotes. They have chosen to portray scientists, painters, musicians, poets and the like in commemorating leading personalities of their history.

Newly established independent countries after the collapse of the Soviet Union have invariably decided to depict historical figures or important landmarks on their banknotes in order to revive the national pride and emphasize symbols that were not permitted under suppressing regimes. In these cases, denominations are obviously determined without direct adherence to the design.

A vivid example of how denominations are not connected with the rank of the personality shown on a banknote is the system adopted in United States Dollars. The banknote of the lowest face value of one dollar portrays the effigy of George Washington while the U.S.\$100 banknote has Benjamin Franklin depicted thereon, who was not even a president. A not-for-circulation banknote of \$5000 bears the likeness

of President James Madison, while the inter-bank higher denomination of \$10,000 depicts the portrait of Salmon Chase who served as Secretary of Treasury and Chief Justice of the U.S., but not as president. In U.S. coins, the image of Abraham Lincoln is engraved on the lowest denomination of one cent. President Lincoln is quoted to have said that "God loves ordinary people and that is why he created many of them!" (The number of one-cent coins comprises nearly two-thirds of all coins in circulation!)

In Israel, displaying the portrait of personalities on banknotes started with Governor David Horowitz's proposal in the early sixties to prepare two reserve banknotes, one depicting B.Z. Herzl and the other Ch. N. Bialik. In the process of working on these two notes, the Committee for Planning Banknotes suggested the issue of a new series in which, apart from those two personalities, the effigies of President Chaim Weitzman and of Albert Einstein are incorporated. As the original idea of reserve notes called for two denominations of hundred Israeli pounds for the Herzl note and I.L. 10 for the Bialik note, the additional two notes bore the denominations of I.L. 50 and I.L. 5. In the deliberations of the said committee, there was no emphasis to append certain face value on a banknote showing which personality. Though it materialized that the then highest denomination was on the Herzl note, no one thought that the lowest denomination of I.L. 5 was degrading Albert Einstein and everyone was convinced that the mere commemoration is the ultimate respectable goal.

In the following series, namely the 4th series of 1975, while the portraits of Herzl and Weitzman continued to appear on the same denominations, inflationary pressures deemed it important to issue a banknote with a higher face value. The effigy of David Ben-Gurion, who died at the end of 1973 was available to use. (N.B. On its banknotes Israel uses only portraits of those leaders who are not among the living). Yet, when the soaring inflation of the first half of the eighties was rampant in Israel, the choice of personalities that appeared on the banknotes had no direct connection with the face value. For example, the Golda Meir banknote, which was initially designed to bear the denomination of 2000 (old) sheqalim, was changed to I.S. 10,000, bypassing the already drawn denomination of I.S. 5000 which showed the portrait of Levi Eshkol. Moreover, the current NIS 50 banknote, originally prepared in the IS 50,000 denomination and bore the likeness of the author Shai Agnon, has not in any way given an indication of the personality level of Agnon in comparison with the other personalities. As the need arose to issue even higher denominations, the portraits of two former Presidents of Israel were depicted: Itzhak Ben Zvi on NIS 100 and Zalman Shazar on NIS 200. Of course, awarding a higher denomination to one president had no significance in rating the other president and the only important aspect has been their being honorably commemorated on two banknotes of Israel.

Albert Einstein: A Wart or Two by Abraham Shulmam

REPRINTED FROM MIDSTREAM THEODOR HERZL FOUNDATION

Albert Einstein is the only person whose biography in the Encyclopedia Britannica begins with such a laudatory phrase: "He is one of the most creative intellects in human history" meaning the entire history, the past, the present, and the future. The biographer goes on to say that Einstein had "asserted the equivalence of mass and energy. He created an entirely new way of thinking about space, time, and gravitation; he revolutionized all scientific and philosophic inquiries."

But after this panegyric, the biographer adds a phrase that concerns not so much Einstein the scientist as Einstein the man. "His mind soared with the cosmos. Yet he could not armor himself against the intrusion of the often horrendous events of human life."

For those who are acquainted with Einstein's life, the "horrendous events" do not necessarily mean the events of the political and social world; in many instances they were events of his own private life – concerning his relations with his first and second wives, with his two sons, and particularly with the younger son, who lived most of his years in a Swiss mental institution and died there.

Albert Einstein was born in March 1879, in the German city of Ulm; a year later, his parents moved to Munich. There he attended his first school under "harsh and pedantic regimentation." It was perhaps because of this climate of harshness that he showed little scholastic ability for most of the school's subjects, like languages, geography, and history, except for one – mathematics. He also developed a liking for music; his musical-minded mother talked him into playing the violin. He never became a great virtuoso, but playing the violin helped him to relax at times when overburdened with work, and later, at the end of his life, to soften the pains of hovering death.

In 1891, his parents moved, for a short period, to Milan and then back to Germany. Albert was sent to Switzerland, where he resumed his education at the Federal Polytechnical Academy in Zurich. There, at the Academy, he met and married the 20-year-old Mileva Marie, the daughter of a Serbian peasant, who, like her young husband, was devoted to the study of physics.

In 1905, Einstein received his Ph.D. He also published articles for scientific magazines, in which he came out with the revelation that light was composed of quanta (later renamed photons); he also elaborated on an essay written several years earlier in which he posited that the speed of light is constant and that both time and motion are relative to the observer, an idea that later developed into the Theory of Relativity.

His popularity grew throughout the scientific world; he was invited as a lecturer to various universities and had finally settled with his wife and their two young sons; Hans Albert and Eduard, in Germany, where he was offered the position of director of the Kaiser Wilhelm Academy. In the spring of 1914, his wife took the children for a vacation in Switzerland, but the sudden outbreak of the First World War sealed the borders between Switzerland and Germany. Einstein's wife and children were unable to rejoin him in Germany.

It was then that the unexpected happened: Einstein divorced his wife and abandoned the two young sons. But the reason for Einstein's behavior was not the closed border, which was only an excuse; the real reason was his aforementioned "mind that soared with the cosmos" and his unwillingness to "armor himself against intrusion" for this was how his young wife, Mileva, presented herself to her husband.

Mileva, too, was an eager student of physics, and when the achievements of her husband began to send sparks over the scientific world, she hoped that, like Marie Curie, she would collaborate with her husband and take part in his life, not only in the bedroom and kitchen, but also in his laboratories. But the great man needed no such collaborator. He did need her in the beginning, while he worked as an obscure official in the patent office in Bern, where she helped him achieve many of his later successes. But as soon as Einstein rose to the top of the international scientific scene, Mileva became a nuisance, and he used the closing of the border as an excuse for sending her a divorce decree and for abandoning the children.

The divorce was a shock to the young wife and mother, who fell into a state of melancholy in which she remained till the day of her death.

The older son, Hans Albert, who, like his parents, was also interested in physics, found consolation in his studies. (Years later, rejoined his father in the United States and became a physics professor in Berkeley, California.)

The most shattering calamity befell the younger boy, Eduard. Obsessed with love for his great father, he couldn't live with the idea of being cut off-, he had a nervous breakdown and was incarcerated in a Swiss mental institution where he remained for over 30 years, till the day of his death. While locked up in the clinic, he wrote numerous letters in which he accused his father of ruining his life.

Einstein, meanwhile, had married a more proper partner, his cousin Elsa, the widowed daughter of his late father's cousin, who had daughters by her first marriage.

In 1921, he received the Nobel Prize. According to a description by Madame Rolland, the wife of his friend, the French writer, Romain Rolland, Einstein at that time was not very tall, he had a nice, long face, a great mane of crispy frizzled black hair sprinkled with gray, a fleshy nose, a prominent mouth, full lips, plump cheeks, and a small

cropped mustache." Those who knew him better said he lived a rather solitary life, shunning publicity and social contacts, intermittently sailing a little boat on a lake near Potsdam, and working feverishly and fanatically over mathematical formulas.

"When he works," wrote one of his few friends, "he is like a sick man. His temperature rises sharply, his cheeks are flushed, and in his eyes there is an unearthly look. When the creative fit is on him he becomes possessed by an uncanny faculty for shutting himself off from the world and can go on with calculations of the utmost complexity in the midst of a noisy crowd."

But in spite of all that, he also had, as he admitted, a passionate sense of social justice and responsibility, and championed such causes as pacifism, liberalism, and - Zionism. During his travels around the world, he visited such remote and exotic places as Japan and India; he also visited the Middle East and was received with great enthusiasm in the early Jewish settlements in Palestine.

He was a non-believing Jew, but as he formulated it himself: "As a snail can shed his shell and still be a snail, so a Jew can shed his faith and still be a Jew." He denied atheism, believed in Spinoza's god who revealed himself in the harmony that exists in the universe, but as for the Jewish god, he said that the ancient Jehovah is "still abroad. Alas, he slays the innocent along with the guilty whom he slays so fearsomely that he can feel no sense of guilt."

In the meantime, Nazism in Germany kept growing: he was castigated by the Nazis as a "Bolshevik in physics." In 1933, he renounced German citizenship and traveled to America, where he accepted a professorship at the Institute of Advanced Studies at Princeton, New Jersey. In 1940, he cooperated to help refugees from Germany.

In Princeton, he lived with his wife, Elsa, in a less disturbing relationship than he had had with his first wife. His first wife, Mileva, was a disturbance because of her desire to share in her husband's work; married life, "with his second wife was in that respect a comfortable arrangement. Elsa was happy to be the wife of a great man. She washed the bottles in his laboratory, washed his underwear, and cooked his meals. She agreed to remain outside the locked door of his world. Did he love her?

His feelings came out when she died in 1937. Just after her death, Einstein wrote to his closest friend, the physicist Max Bern: "Now I have settled splendidly. I hibernate like a bear in its cave. I really feel now more at home. In all my varied existences, the bearishness has been accentuated by the death of my mate."

Max Bern later commented: "For all his kindness, sociability and love for humanity, he was detached from his environment and from human beings in it." Einstein had said himself. "Compared with the universe, family antics are small beer." He also said: "Life is like smoking a cigar. Things tend to get clogged up. Especially marriage."

And he said about his two marriages: "An undertaking twice failed. The first - less gracefully!!"

Einstein saw his older son, Hans Albert, from time to time, when Hans Albert came to visit him from his university post in California. Eduard, the younger son, was not so lucky. He was confined to the mental institution in Switzerland from 1918; his father visited him two or three times, the last time in 1923; the brokenhearted son died in 1945. Einstein had little time to visit because he was involved in work, in teaching, in public appearances, in making speeches, in receiving honorary degrees, in fighting for human rights. Visiting his sick son would hinder his activities, a loss of valuable time. He also was unable to come to his son's funeral when he died in 1945. How could he come? He was working on his unified field theory.

He lived till the age of 76, dying in Princeton Hospital on 18 April 1955. He left on his desk an incomplete statement written in honor of Israel's Independence Day: "What I seek to accomplish is simply to serve with my feeble capacity at the risk of pleasing no one."

Einstein will forever remain the giant of science, who contributed to man's understanding of the universe and who also, unwillingly, contributed, by his famous postulation of energy = mass equation, to the creation of the atomic bomb.

For future generations, the details of Einstein's private life will remain insignificant, perhaps totally unknown. What will forever remain in the consciousness of humanity will be the famous and sanctified equation $E=MC^2$; and perhaps also, for those with an inclination to a lighter mood, the limerick about his theory of relativity:

There was a young lady named Bright
whose speed was much faster than light.
She went out one day
in a relative way
And came back the previous night.



Five Israeli Pound Banknote - Third Series
Issued date: 13 Jan. 1972
Ceased to be legal tender: 31 March 1984

The Cave of Machpelah by Joseph Braslavski

The history of Machpela is related in the Book of Genesis. At the time of the death of Sarah, at 127 years, Abraham was sojourning among the children of Heth, in Hebron, in the land of Canaan.

"And Abraham rose up from before his dead, and spoke unto the children of Heth, saying: 'I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight' ... and Abraham weighed to Ephron ... four hundred shekels of silver, current money with the merchant. So the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, was made sure unto Abraham for a possession ... and after this, Abraham buried Sarah his wife in the cave of the field of Machpelah."

- Genesis 23

The Bible relates that Abraham, wishing to bury Sarah, purchased Machpelah from Ephron the Hittite for 400 silver shekels. Abraham himself, Isaac and Rebekah, Jacob and Leah were all later buried there. Jacob specifically commanded his sons not to bury him in Egypt but to lay him to rest with his fathers in the cave of Machpelah.

The site of the cave is today identified with Haram el-Khalil in modern Hebron. Surrounding the area, to a height of 39 feet, is a magnificent wall, distinguished by its hewn stones which are up to 23 feet in length. Because of their style they have been attributed to Herod even though this style of stonecutting existed previously. Josephus, who describes the tombs of the patriarchs as "of really fine marble and exquisite workmanship" (Jos., Wars 4:532), does not, however, mention the surrounding wall.

The area inside the compound was evidently originally left roofless. The Byzantines built a church, later converted by the Muslims into a mosque, at the southeastern extremity, which left the two exegeses marking Isaac and Rebekah's tombs inside, while those for Abraham and Sarah were outside, at the entrance. In the floor, inside the mosque, are two openings leading to the cave underneath. One of these, at the southeast wall, is covered by stone slabs fixed with iron hooks. The other, at the opposite wall, is open, as a Muslim custom requires the lowering of an oil lamp which is continually lit.

During the Byzantine period, the Jews were authorized to pray within the area. The Christians entered through one gate and the Jews through another, offering incense while doing so. When the Arabs conquered the country they handed over the supervision of the cave of Machpelah to the Jews, in recognition of their assistance.

During the late 11th century, the official responsible for the area bore the title of "The Servant to the Fathers of the World."

The Jews of Hebron were accustomed to pray daily in the cave of Machpelah for the welfare of the head of the Palestinian gaonate. Many Jews sought to be buried in the vicinity of the cave of Machpelah. It was then written of them that "their resting-place was with that of the Fathers of the World." Benjamin of Tudela, the 12th-century traveler, relates that "many barrels, full of the remains of Jews, were brought there and they are still laid to rest there to this day."

The Mamluk sultan Baybars prohibited the Jews and Christians from praying within the area in the year 1267. Jews, however, were permitted to ascend five, and later seven steps on the side of the eastern wall and to insert petitions into a hole opposite the fourth step. This hole pierces the entire thickness of the wall, to a depth of 6 ft. 6 in. It is first mentioned in 1521, and it can almost certainly be assumed to have been made at the request of the Jews of Hebron, possibly on payment of a large sum, so that their supplications would fall into the cave situated under the floor of the area. The extremity of the hole is below the blocked opening in the mosque floor and leads to the cave.

Following the Six-Day War of 1967 the Machpelah became a popular center of pilgrimage, and Jews, after a period of 700 years, were once more able to visit the tombs of the patriarchs, and regular services were held there.

Under the Oslo peace accord, the City of Hebron was returned to the Palestinians. A tiny enclave of Jewish settlement remains in the proximity of the cave where they pray daily and vow they will never abandon the site.



The illustrated Machpelah medal, issue No. 48 of the Judaic Heritage Societies "The Medalllic History of the Jewish People," shows the Herodian outerwall surrounding the burial cave which is blocked. The series of medals was struck by the Franklin Mint almost 30 years ago.

Proclamation to the Jewish Nation by Napoleon Bonaparte

The citizenship and equal rights won by French Jews in 1791 helped bring about monumental changes in Jewish life everywhere. This proclamation, issued by Napoleon, sought the assistance of the Jewish people in Napoleon's campaign in Palestine by promising a restoration of Jewish rights to political existence as a nation.

General Headquarters, Jerusalem
1st Florial in the year 7 of the French Republic
(April 20, 1799)

Bonaparte, Commander-in-Chief of the Armies of the French Republic in Africa and Asia, to the Rightful Heirs of Palestine.

Israelites, unique nation, whom, in thousands of years, lust of conquest and tyranny were able to deprive of the ancestral lands only, but not of name and national existence!

Attentive and impartial observers of the destinies of nations, even though not endowed with the gifts of seers like Isaiah and Joel, have also felt long since what these, with beautiful and uplifting faith, foretold when they saw the approaching destruction of their kingdom and fatherland: that the ransomed of the Lord shall return, and come with singing unto Zion, and the enjoyment of henceforth undisturbed possession of their heritage will send an everlasting joy upon their heads (Isaiah 35:10).

Arise then, with gladness, ye exiled! A war unexampled in the annals of history, waged in self-defense by a nation whose hereditary lands were regarded by her enemies as plunder to be divided, arbitrarily and at their convenience, by a stroke of the pen of Cabinets, avenges her own shame and the shame of the remotest nations, long forgotten under the yoke of slavery, and, too, the almost two-thousand-year-old ignominy put upon you; and while time and circumstances would seem to be least favorable to a restatement of your claims or even to their expression, and indeed to be compelling their complete abandonment, she (France) offers to you at this very time, and contrary to all expectations, Israel's patrimony!

The undefiled army with which Providence has sent me

hither, led by justice and accompanied by victory, has made Jerusalem my headquarters, and will, within a few days, transfer them to Damascus, a proximity which is no longer terrifying to David's city.

Rightful Heirs of Palestine!

The great nation which does not trade in men and countries as did those who sold your ancestors unto all peoples (Joel 4:6) hereby calls on you not indeed to conquer your patrimony, nay, only to take over that which has been conquered and, with that nation's warranty and support, to maintain it against all comers.

Arise! Show that the once overwhelming might of your oppressors has not repressed the courage of the descendants of those heroes whose brotherly alliance did honor to Sparta and Rome (Macc.12:15), but that all the two thousand years of slavish treatment have not succeeded in stifling it.

Hasten! Now is the moment which may not return for thousands of years, to claim the restoration of your rights among the population of the universe which had been shamefully withheld from you for thousands of years, your political existence as a nation among the nations, and the unlimited natural right to worship Yehovah in accordance with your faith, publicly and in likelihood for ever (Joel 4:20).



Consistoire de Israelites Moshe Catane/Isaac Levitats

Consistoire is the official organization of Jewish congregations in France, established in 1808. The term was borrowed from Protestant usage by the Napoleonic administration to designate the committees of rabbis and laymen responsible for the administration of the Jewish congregations at the regional and national levels. By extension, the word applies to the whole organization subject to the authority of the "consistory."

The French Revolution abolished the existing internal structure of the Jewish communities. The adherence of a Jew to his communal organization then became voluntary, and created problems for the Jewish leadership, mainly concerning communal budget. The reforms introduced by Napoleon I were welcomed by some of the Jewish leaders in the hope that they would confer on Judaism a legal status similar to that given to the Catholic Church by the Concordat of 1801 and to the Protestants by the "organic articles" of 1802.

The emperor himself was anxious to have an instrument at his disposal through which he could effectively supervise the Jewish community and at the same time integrate the Jews as individuals within French society. The decree provided that a central consistory was to be set up in Paris to head a group of regional consistories, which in their turn would control the local communities. A subsequent decree was issued establishing the location and jurisdiction of 13 regional consistories, to include also the Rhineland and northern Italy, then part of the French Empire.

For every department with a Jewish population of at least 2,000 a consistory was established. Departments having less than this number might be combined with others. Each head of a Jewish family was obliged to pay dues to the consistories. The budget was intended to cover the expenses of the Jewish religion in the narrow sense, i.e., the salaries of the rabbis and the maintenance of synagogues and their appurtenances. Welfare and educational activities were not included in the regular budget.

The function of the consistories, according to the decree of 1808, was "to ensure that no assembly for prayers should be formed without express authorization; to encourage the Jews in the exercise of useful professions and refer to the authorities those who do not have an acknowledged means of livelihood; and to inform the authorities each year of the number of Jewish conscripts in the area."

All those who wished to remain Jews had to register with the consistory. The duty of the rabbis was "to teach religions and the doctrines included in the decisions of the Great Sanhedrin, to call for ... obedience to the laws, especially... those related to the defense-of the fatherland... and in particular, every year, at the time of conscription, to induce the Jews to consider their military service as a

sacred duty" in the performance of which they were exempted from any religious observances with which it could not be reconciled.

The Jewish leaders generally accepted these regulations, which restored authority to the Jewish communities.

After the fall of Napoleon the communities of Belgium, Luxembourg, and Westphalia retained the consistorial system. New consistories were created in Saint-Esprit (Bayonne) in 1846 and in Lyons in 1857. The central consistory of Algiers and the regional consistories of Oran and Constantine were founded in 1845.

The illustrated medal of the Consistoire Israelite de Constantine was awarded to M. Israel Stora, as a

souvenir of his presidency of the consistoire in 1864. The medal was struck in bronze and is 42mm. in diameter. The Stora family,

of Algerian descent, date back to the 15th century, with each succeeding generation being active within the Jewish community. During World War II, the president of the Consistoire of Algiers was Paul Stora. When offered the position of president-general of the Union of Algerian Jewry, which had been organized by the Vichy government for collaborationist purposes, he courageously refused.

In 1872, after the annexation of Alsace-Lorraine to Germany and the consequent influx of Alsatian refugees, new consistories were founded in Lille and Vesoul. In France the consistory remained the official French Jewish representative organization until the separation of church and state in 1905. Afterward, it was voluntarily retained and a new name, the Union des Associations Culturelles de France et d'Algerie, was given, to which the term "Consistory" is still applied.

In 1935, 63 French and nine Algerian communities formally belonged to the Consistoire Central but the majority of Jews displayed little interest in communal affairs. After the German occupation of Paris in 1940 the central consistory was active in the free zone of France, continuously protesting against the anti-Jewish restrictions. However, its financial resources were soon depleted, since it could no longer rely upon the support of the wealthier Jews. Despite these odds, the central consistory aided various underground bodies of both native and foreign-born Jews.

By 1965 practically the entire Algerian Jewish community had settled in France, yet the central consistory still retains the former name which included both France and Algeria. The consistories in Algeria still nominally exist, but with their task restricted to the custody of remaining Jewish properties.



An Early Zionist Supporter by Markus Kristan

In the funeral address held at Oskar Marmorek's open grave, the Viennese doctor Moritz Schnirer, a Zionist follower of Theodor Herzl and long-standing member of the "Inner Steering Committee" of the Zionist organization, called Marmorek an "indefatigable agitator" and "efficient organizer" of Zionism. Certainly Oskar Marmorek's most important contributions to Zionism lay in his propagation of the Zionist idea through numerous lectures and in his efforts to create a homogeneous body of like-minded individuals.

From the moment of publication of Herzl's fundamental tract "The Jewish State" in early 1896 to the author's death in the summer of 1904, Herzl, the leader of the Zionist movement, had a resourceful and devoted friend in Marmorek. This dedicated support of the "creation for the Jewish people of a home in Palestine secured by public law" is expressed in the last words spoken by Theodor Herzl to Marmorek only a few minutes before the former's death. "I know that you are a true friend to me."

Oskar Marmorek was the son of a Jewish national family; an architect by profession, he was one of the founding members of the Zionist organization together with Herzl, Max Nordau and a few other men determined to take action. Shortly after the publication of Herzl's book "The Jewish State", three of the four Marmorek brothers (Oskar, Alexander and Isidor) joined Herzl's movement in April, 1896.

As a co-founder and collaborator of the Zionist newspaper "Die Welt" first published on 4 June, 1897, Marmorek participated in the preparations for the First Zionist Congress. For the first issues of "Die Welt", Herzl asked his supporter, whom he called "the first architect of the Jewish renaissance", to write some articles on buildings in Palestine. Marmorek wrote two articles on "The Temple" and "The Farm".

At the First Zionist Congress held in Basel from 29 to 31 August, 1897, Oskar Marmorek was the first person to take the floor after the speeches by Herzl and Max Nordau; he said, "Dear brothers! Today is a wonderful day of miracles for a people which has not spoken for eighteen centuries and now has sent representatives from all over the world to debate on its fate."



Oskar Marmorek in the last years of his life (Historical Museum of the City of Vienna)

In the following years, Herzl encouraged his followers, amongst them Oskar Marmorek, to establish a Jewish colonial bank. This bank was to generate the necessary capital to pay Turkish debts owed to the European powers, and thus obtain Palestine as compensation in return. In early April, 1898, Oskar Marmorek was sent to Paris by Herzl to negotiate this issue with the banker Edmond de Rothschild. In those years, Marmorek frequently spoke at rallies in Vienna and other regions of the Austrian monarchy to promote Zionism and the Jewish colonial bank. At the Second Zionist Congress held in Basel from 28 to 31 August, 1898, Marmorek was voted into the "Inner Steering Committee." Marmorek tried to follow Herzl's suggestion to infiltrate the mainly assimilated Jewish Community of Vienna with Zionists but in spite of his efforts the Zionists did not present their own candidate for the Viennese Community elections of that year.



The efforts of Herzl and his followers to create a Jewish colonial bank were rewarded by its entry into the Commercial Register in March, 1899, just before the Third Zionist Congress was held. It was during this Congress, which took place in Basel in August 1899 that Marmorek first presented a report of activities of the "Inner Steering Committee." In February, 1900 he successfully intervened with the governor of Lower Austria, Count Erich von Kielmannsegg, to prevent the planned decree against the subscription for the Jewish colonial bank.

27



Zionist candidates for the upcoming elections for the Jewish Community of Vienna. In May, 1901, he traveled to Constantinople together with Theodor Herzl to obtain an audience with the Turkish sultan. In his utopian novel "Altneuland", written in 1902, Theodor Herzl immortalized Marmorek in the character "Architect Steineck", describing Marmorek's capricious and hyper-nervous character but also his efforts on behalf of the future State of Israel.

When the British government offered the Zionists to colonize El-Arish on the Sinai Peninsula, they organized an expedition to explore the region. From February to March, 1903, Marmorek participated in this mission as a building expert. Herzl commissioned him to design the harbor and city of El-Arish. However, irrigating this arid land proved a huge and not only technically, but politically insoluble problem, and thus this hopeful Zionist project had to be abandoned. But soon afterwards in April, 1903 the British offered Herzl Uganda in East Africa for Jewish colonization. This option split the Zionist movement into two factions: "territorialists", who demanded a home for the Jewish people, wherever this might be, and "Palestine Zionists", who wanted to settle exclusively in Palestine and accused Herzl of betraying his original program.

Oskar Mamorek defended the position of Herzl, who understood Uganda only as an intermediate solution until the final settlement in Palestine could be achieved and continued to do so even after Herzl's death. Marmorek also believed Palestine to be the only possible home for the Jewish people.

During the Sixth Zionist Congress in Basel (1903), the foreseeable split in the Zionist movement occurred – a personal catastrophe for Herzl who saw his life's work shattered. These dramatic events and the related worries brought on Herzl's early death. The Congress ended with Herzl's oath, "If ever I forget thee, Jerusalem, may my right hand wither!"

In early 1904, Marmorek was the architect of co-operation between Zionists and assimilants, in particular the Viennese Jewish Community.

At the founding ceremony of the "Society for the Jewish Colonization of Palestine" on 13 May, 1904, Oskar Marmorek was voted into the board. However radical Austrian "Young Zionists" rejected Marmorek for his striving for harmony and compromise. He was accused of "watering down" the principles of Zionism. Despite these attacks, he continued to press for Zionism in numerous lectures. At the meeting of the "Larger Steering Committee" in mid-August, 1904, in Vienna, Marmorek reported on the political situation and the state of negotiations with England, Russia and Turkey. He also informed the participants on the planned Zionist expedition to East Africa.

After Theodor Herzl's death, Marmorek gradually withdrew from Zionist "world politics" while increasingly working on behalf of the Zionist cause in Vienna. On 27 November, 1904, he was elected to the board of the Jewish Community of Vienna as a Zionist candidate.

In early June, 1905, the East Africa expedition presented an unfavorable report on the possible colonization of Uganda; so this project, too, had to be abandoned by the Zionists.

In 1905 at the Seventh Zionist Congress Marmorek for the last time presented the report of activities of the "Inner Steering Committee". He withdrew from his mandate but remained a member of the "Larger Steering Committee". At a later protest meeting of several Jewish associations, he gave a rousing speech against the bloody pogroms perpetrated on Jews in Russia. Soon afterwards, control of the inner-Austrian Zionist district was taken over by the radical Viennese "Young Zionists."

The "Young Zionists" continued their attacks against Marmorek, accusing him of collaborating with assimilation circles. Marmorek was deeply hurt by these vehement and personal epithets.

Leopold Kahn, Marmorek's long-time colleague died in late January, 1909. Marmorek's funeral eulogy for Kahn was one of his last public appearances. He probably referred to himself when he said, "Today there are many young Zionists who have no knowledge of the ten years of grueling work that lie behind these old pioneers."

On 6 April, 1909, Oskar Marmorek shot himself in a fit of mental confusion on his father's grave at Vienna's Central Cemetery. With his death, Zionism lost one of its staunchest pioneers and advocates of the foundation of the State of Israel.



The Symbols on the Coins of "Year Four for the Redemption of Zion"

A SUGGESTION FOR THEIR INTERPRETATION

by E. L. Kanitz

Symbols and legends on coins are not always to be taken at their face value. The special meaning of a symbol for the people concerned at a specific stage of their history must be examined and the intended effect of the sign represented at the time of issue taken into consideration. Only in this way may the message be revealed which the coin conveyed to the people contemporaneously. By such a process the symbolism will become evident and evaluated.

Symbols and legends on Silver Shekels and Half-Shekels minted during the five years of the Jewish-Roman War of 66-70 C.E. are almost uniform. The same applies to bronze coins of years two and three of the War. In year four, however, new bronze coins of three different denominations appear with entirely new symbols, and more impressive spiritual legends.

LULAB AND ETROG

The "four species" for the celebration of the Feast of Sukkot (Tabernacles) are not found among the highland flora of Jerusalem. The palm, the willow, the myrtle and the etrog grow only in the valleys and plains. In year four of the War, in the season of the Feast, that is, towards the end of the year 69, Jerusalem had already been cut off from the rest of the country to such an extent that communication with the lowland was no longer possible. (During the war of 1947-48 the writer himself experienced a state of siege in Jerusalem and can testify that in modern times this mountain city can still be rendered inaccessible.)

Lulabs and etrogs were lacking in the Jerusalem area. This apparently happened again 65 years later during the War of Bar-Kokhba, since a recently discovered letter of his asks for the supply of the four species to a place near the capital. At the end of the year 69 it was obviously no longer feasible to bring lulabs and etrogs from the lowland to Jerusalem. It seems, however, that, in view of the fact that the national feeling of the Jews was most strongly connected with their religious devotions, the leaders of the War sought to provide the population of the isolated and beleaguered city with the four species, even if only in a symbolic form. This would appear to have been the symbolic meaning of the "*Sh'nat Arba*" coins, all of which depict the longed for lulab and etrog.

THE PALM TREE

Though it is not a mountain growth, the people of Jerusalem were very well acquainted with the palm: its form was found on the pillars and gates of the Temple. The people of Jerusalem loved it, as symbolizing Judaea, the idea of the unity of the Land, which was then cruelly sundered from its capital; the sight of it bearing fruit and full

of promise nourished the hope of the embattled population for an imminent miraculous relief, that would reunite the Holy City with the other parts of the country. It is conceivable that the images of palm trees in the Temple were intended to symbolize the Creation.

THE SEVEN BRANCHES ON THE PALM TREE

The figure '7' is frequent in the past of the Jewish people. Even when not explained or declared in terms, it was often taken as an expression of Sanctity. Its mystical darkness may be illumined by the following interpretation : 7 is the sacred cipher of the Creation, of the building of the world, of the Land. Seven planets were known as supports of the universe; with seven kinds the Land was blessed—wheat, barley, olives, grapes, figs, pomegranates and dates.

THE SIX FRUITS ON THE PALM TREE

On the large coin of year four, two bunches of six fruits hang from the seven branched palm; they may be intended to depict the six days in which God created the world, besides the Sabbath.

THE TWELVE FRUITS IN THE BASKETS

The palm tree is flanked by two decorated baskets filled with fruit, six fruits in each basket, that is, twelve in all. Harvest festivals always included in their offerings thanks for the past year, and prayers and pleas for the coming twelve months to be fruitful. This may be the meaning of the symbol.

Not always do the visible facts unveil the truth on the stage of a people's history. The background, with its shapes, sometimes intentionally or timidly left in darkness, together with all that may be discerned in the foreground, gives us the whole, picture. During the lifetime of the coins, the people were aware of the full significance of the symbols and the legends upon them. After many generations, and with the changes of the times, this awareness was lost and today we question facts and search for explanations to which, two thousand years ago, every child would probably have known the answers.



No. 1. Obverse: Palm tree between two baskets filled with fruit. Inscription : L'geulat Zion. Reverse : Etrog between two Lulabs. Inscription: Sh'nat Arba'-Hezi.

No. 2. Obverse: Etrog. Inscription: L'geulat Zion. Reverse: Two Lulabs. Inscription Sh'nat Arba'-Reviv.

No. 3. Obverse: Chalice. Inscription: L'geulat Zion. Reverse: Lulab between two Etrogs. Inscription : Sh'nat-Arba'.

A Promissary Note From Smyrna **by Haim J. Cohen**

Smyrna was the name of the provincial capital and principal harbor of W. Anatolia, Turkey, on the coast of the Aegean Sea. Today, the city is known as Izmir. There were Jews settled in Smyrna at the beginning of the Christian era. It is thought that many pagans became proselytes as a result of Jewish influence. Several Greek inscriptions of the second and third centuries C.E. have been preserved. From one of them it appears that the community was authorized to impose punishments on any person who showed disrespect toward it, and that a woman named Rufina was then "Mother of the synagogue." One of the seals found in the proximity of the town has a fine representation of a menorah, very similar to the one on the arch of Titus at Rome.

During the Middle Ages the number of Jews decreased and they may have disappeared completely from the town. However, when the descendants of the Spanish exiles arrived in the 16th century, they found a small Romaniot community.

The development of Smyrna dates from the beginning of the 17th century, when it was a flourishing center of Mediterranean commerce. The Jewish community increased in numbers and became one of the most important of the Ottoman empire. Jews from Salonika, Constantinople, and neighboring towns also settled there.

This period was the golden era of the Smyrna community. Large yeshivot, schools, and a Hebrew printing press (1658) were founded. The local Jewish population included prosperous merchants, wealthy industrialists, renowned physicians, who were also consulted by the Muslims, and eminent rabbis who ranked among the most distinguished of that generation. Jews then held important economic positions and Jewish merchants maintained commercial relations with the Balkan countries, the Near East and Far East, Africa, and the large European cities.

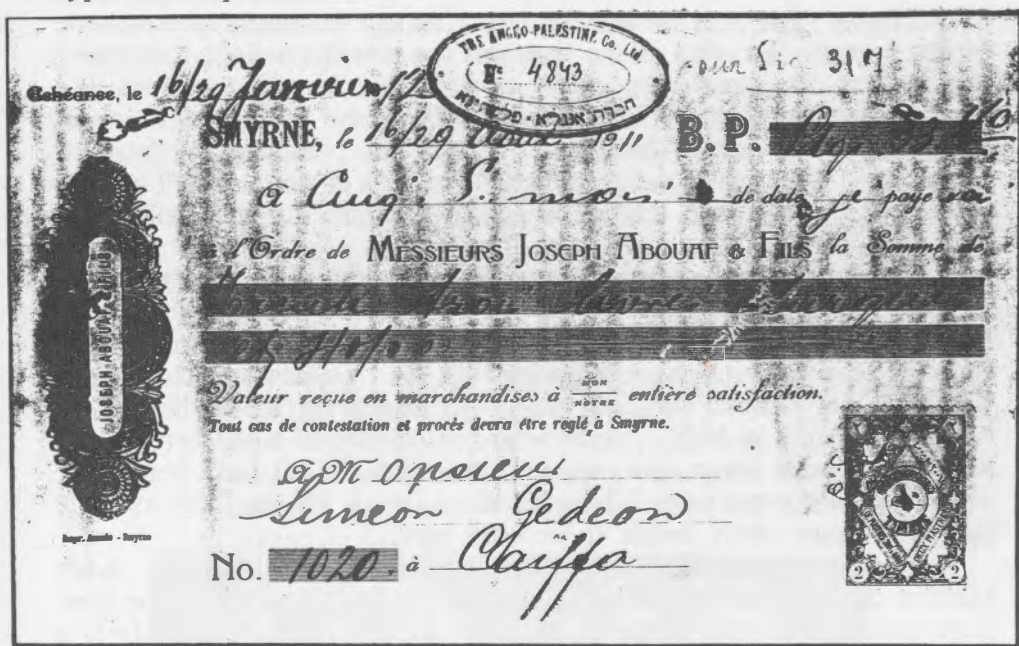
In addition to the six existing synagogues, another three were erected. Literature also flourished. Important and fundamental works in the fields of halakhah and ethics were written.

Over a century, three great fires broke out (1743, 1772, 1841), in which large sections of the Jewish quarters of the city were destroyed. There were also frequent epidemics. The Greek population of the town frequently brought blood libels against the Jews; there were six cases between 1864 and 1901.

Towards the end of the 18th century, many of the Jews were engaged in the manufacture of wool from goats' fleece. There was both an organization of workshop owners and a workers' organization. In 1905, an Ashkenazi community was founded in Smyrna by Russian refugees. Its last rabbi was Meir Melammed. After the Turko-Greek War (1919-21), many Jews left the town for Greece or emigrated to France and the United States.

In 1948-1950, out of a Jewish population of about 15,000 in Smyrna about 10,000 went to Israel. In 1962 the chief rabbinate of the town reported that there were then 1,960 Jews, but in 1968 their number was estimated at around 3,000. As a result of the large emigration, the Jewish orphanage was closed and the school of The Alliance Israelite Universelle was also closed in 1950, but reopened in 1959. There was also a private school in the Karata's quarter and a talmud torah but in 1966 only one institution remained.

Jews studied also at government and foreign schools. Only two of the synagogues in the town remained in use. The community retained a hospital and a rabbinical court, which the Chief Rabbi headed until his death in 1966. In 1970 there were still some organized youth activities. Most of the Jews who remained in the city were merchants, some of them exporters and industrialists, and the economic situation of the community was good, since thousands of the poor left for Israel. There were no assaults on Jews, apart from attacks on Jewish shops during the demonstrations connected with the problem of Cyprus in September 1955.



The illustration, from the editor's collection, is of a promissory note of 1911, payable to Joseph Abouaf & Fils in Smyrna. In this note, Monsieur Simeon Gadeon, of Jaffa, promised to pay the sum of 33 Turkish Livres/40 cent. in six months for the value of merchandise he received to his entire satisfaction. Messrs. Joseph Abouaf & Fils (sons) forwarded the note to the Anglo Palestine Company for collection on 27 December 1911, as attested to by the endorsement on the reverse. The obligation was paid in January, 1912.

An American Actress/Poet by Fred L. Bertram

The short full life of Adah Isaacs Menken (1835-1868), actress and poet, blazed a trail of excitement, zeal and sorrow across the years of America's Civil War era. Following her appearances in San Francisco and Virginia City, Nevada, a young newspaper reporter named Mark Twain wrote in *The Californian*,

Adah L. Menken

"About this time a magnificent spectacle dazzled my vision - the whole constellation of the Great Menken came flaming out of the heavens like a vast spray of gas jets, and shed a glory abroad over the universe as it fell."

Adah Menken dazzled audiences across the United States in the daredevil role of Mazeppa adapted from Byron's poem of the same name. Probably the first American actress to wear flesh-colored tights, she road up a stage "mountain" strapped to the back of a fiery horse. In London her "bold nudity" led to a newspaper controversy. Subsequently, the poet Swinburne wrote across the pages of a volume of her poetry, "Lo, this is she that was the world's delight." In Paris, the year of the great Exposition, it was said kings, emperors and princes attended her performances. When she was injured in an accident at the theatre, Napoleon III sent his personal physician to attend her. When Alexander Dumas, "the hero of her youth," became an intimate friend, the tempo of gossip surrounding her heightened still more.

As a poet, Adah Menken was both hailed and condemned in America and abroad. But she earned a place in American literature. Her slim volume, *Infelicia*, published days after her death, was dedicated, by permission, to Charles Dickens. Dante Gabriel Rossetti wrote to his brother William who was compiling an anthology of American poetry in 1871, "your American selections ought certainly, I think, to contain some specimens of poor Menken. I have her book, which is really remarkable." He offered to "mark the copy for extract, and write some short notice to precede them."

Messianic aspirations fired the impressionable mind of Adah Menken during a period in her mercurial life. The editor of the *New York Sunday Mercury* wrote of her in a prefatory note, "the lady is a Jewess, and almost insane in her eagerness to behold her people restored once more to their ancient power and glory." About the time of her first professional stage appearance, Adah's first published poem, followed by others later, appeared in *The Israelite*, the weekly founded by the noted Rabbi Isaac Mayer Wise, of Cincinnati. Adah's mystical nature and her messianic hopes were frequently revealed in her intense poetry.

"La Belle Menken," as a biographer called her, was born Adah Bertha Theodore, in a suburb of New Orleans in 1835. The "Isaacs" in

her name she adapted from the first of her four husbands, Alexander Isaac Menken. Along the way, Adah acquired a knowledge of Latin, Hebrew and French and a fluent knowledge of German.

The sorrow that seemed to dog Adah's short life was expressed in an apparent suicide note, written in a furnished room in New Jersey and dated December 29, 1860, seven years before she died a natural death. "God forgive those who hate me, and bless all who have one kind thought left for a poor reckless loving woman who cast her soul out upon the broad ocean of human love where it was the sport of the happy waves for a few short hours.... I am not afraid to die."

Having passed the crisis of her lonely room, Adah went on to her stage successes across the United States, in London and Paris, as a woman "careless of life and fearless of death." Her strenuous efforts apparently aggravated a tubercular condition first detected when she was 26. She collapsed at a rehearsal in a Paris theatre. In the month that she lingered, many notables came to pay her homage, among them Henry Wadsworth Longfellow, who wrote a few lines of poetry in her album.

Adah Menken never gave a performance on the High Holy Days, even closing her theatre in the midst of a run when necessary. She is said to have slept with a Hebrew Bible under her pillow. Biblical allusions abound in her poems. To one who wrote she had been a convert to Judaism, she replied, "My biographer has also taken several liberties with his knowledge of facts, the most serious of which is that I embraced the Jewish religion. I was born in that faith and have adhered to it through all my erratic career. Through that pure and simple religion I have found the greatest comfort and blessing."

Had Adah Menken lived out a full span of her life, who can say where her talents might have led. In her own words, she left this plea

Weep that a glowing heart
Left incomplete its dream of glorious art,
That like the unfinished shaft of sculpture rare
Stands on the pathless height, in chill and silent air,
Pointing to Eternity.



The numismatic illustration is medal #29 from the Medallion History of the Jews in America. The medal's engraver is Karen Worth.

The Mother of Israel

by Sherry & Jeremy Jacobs

Thessaloniki, in Northern Greece, contains the remains of the once powerful Jewish community of Salonica, the center of Jewish culture in Europe for nearly five centuries. Thessaloniki, with a population of more than one million, is Greece's second largest city. This year the European Union designated it Europe's "cultural capital." The city was established in 316 B.C.E. by the Macedonian King Kassandros, who named it after his wife Thessaloniki, sister to Alexander the Great. Thessalonika, in the year 395, became part of the Byzantine Empire, the second renown city in the empire after Constantinople.

There may already have been Jews in Thessaloniki in Kossandros' day. Certainly, there was a continuous community of Romanolt Jews, so called because this was the eastern part of the Roman Empire there in Roman and Byzantine times. The region was captured by the Ottoman Turks in 1430 and held by them until 1912.

In 1492, Thessaloniki experienced an influx of Jews because of the Inquisition. The 15,000 to 20,000 refugees arriving from Spain were later joined by Jews from Sicily, Portugal and Northern Africa. The new arrivals spoke Spanish or Ladino, a form of Judeo-Spanish, and soon came to dominate the city, especially in commerce and finance. Thessalonika's Jews thrived so much that the city became known as the "Mother of Israel."

It was in Salonica, in 1658, that a Jew from Izmir named Shabbetai Zevi proclaimed himself Messiah. Many Jews across the world believed that Zevi was the Messiah, come to liberate the Holy Land from its Turkish captors. A fever of anticipation spread across world Jewry, only to be dashed when Zevi was forced by the Turkish sultan to convert to Islam.

In 1912, as a result of the Balkan Wars, Greece recaptured Thessaloniki from Turkey. At that time, the population included 46,000 Jews, 45,000 Muslims, 40,000 Greeks and 10,000 others. In 1917, a mysterious fire originating in the Jewish quarter devastated the city and its wooden buildings. Much was rebuilt, but Jews began to emigrate to Palestine and elsewhere. In 1940, however, some 50,000 Jews and 100 active synagogues could still be found in Thessaloniki.

Some 13,000 Jews fought for the Greek army when Germany and Italy attacked. The end began when Thessalonika was occupied by the Axis forces on April 9, 1941. The Nazis applied anti-Jewish measures from the first, with little or no opposition, destroying Jewish graveyards and synagogues. The first train left for Auschwitz and Birkenau on March 15, 1943. Eighteen more followed over the next four months, taking with them the entire Jewish population.

A few Jews managed to escape with the assistance of Christian friends or by joining the resistance. These few returned in 1944 following the Axis retreat. In all, only about 2,000 Jews survived.

1
BİR HİSSE
SENEDİ

8,29
SEKİZ TÜRK LİRASI
YIRMI DOKUZ KURUŞ

SELÂNİK BANKASI

TÜRK ANONİM ŞİRKETİ

Tasviri tarihi: 7 MAYIS 1888 İdare Merkezi İSTANBUL
İstanbul Sicilli Ticaret kayıt numarası 31

15 Nisan 1934 Fevkâlâde Heyeti Umumiyesinde ittifak ve İstanbul Sicilli Ticaret
Gasetininin 24/1/34 tarihli ve 2285 numaralı sayısında ilân edilen mukarrefat muhtevan:

ŞİRKET SERMAYESİ

Tamamen tediye edilmiş ve her
biri 8,29 Türk Lirası "A" tertibi
200.000 hisse senedinden müteekkil

1.658.000 TÜRK LİRASI

Bundan me' da yukarıdaki mukarrefate tevfiaken
itihari kıymeti hissi olmayan "B" tertibi
200.000 adet senediyle sermaye hissesi edilmiştir

"A" TERTİBİ HİSSE SENEDİ SEKİZ TÜRK LİRASI YIRMI DOKUZ KURUŞTUR

HİSSE SENEDİNİN NUMARASI

N°

BANQUE DE SALONIQUE

SOCIÉTÉ ANONYME TURQUE

Fondée le 7 Mai 1888

Siège Social: İSTANBUL

Registree au Commerce d'İstanbul n° 31

CAPITAL SOCIAL: Livres Turques 1.658.000 entièrement versé et représenté par
200.000 actions catégorie "A" de Ltq. 8,29 chacune.

Il a été créé en outre
200.000 titres de dividende catégorie "B" sans valeur nominale.

(Résolutions prises par l'Assemblée Générale Extraordinaire du 8 Avril 1934 publiées au journal
du Registre du Commerce d'İstanbul n° 2.285 du 24/1/34.)

ACTION CATÉGORIE "A" DE LIVRES TURQUES HUIT & PIASTRES 29

İstanbul

Bir Meclisi İdare Asası:
Un Administrateur

Bir Meclisi İdare Asası: ve ya Meclisi İdare
İlahından verilen selâhiyete istinaden
Un Administrateur ou
par délégation du Conseil d'Administration



[illegible]

Among the many Jewish events that were held in Thessaloniki this year in connection with the cultural capital festival was the dedication of a monument on November 23 by the Greek government to Jews lost in the Holocaust. The Greek president and other dignitaries, including American representatives, attended.

The Simon Marks Museum of Jewish History in Thessaloniki contains two separate well displayed photographic exhibits. One is a history of Thessaloniki as a Sephardic metropolis; the other details the history of World War II and the Nazi annihilation of the Jews. It opened early in 1997 and also houses a library of Jewish studies.

Virtually all of the Jews in Thessaloniki are university-educated lawyers, teachers and engineers. They no longer live together in the Jewish quarter, but they have organized numerous cultural activities, including a children's school and summer camp. About 1,200 Jews live in Thessaloniki today, of 6,000 Jews in all of Greece.

The Jewish community of Thessaloniki has one rabbi and three synagogues, a primary school and nursery school, and the Saul Modiano Retirement Home. The Ashkenazi Yad Lexicaron Synagogue, rebuilt in 1984, is located on the ground floor of a modern office building across the street from the Modiano central market, named after the wealthy Jewish family that owned it.

There are many beautiful villas built by prominent Jewish families in the neoclassical style, such as the Villa Alatini, the Villa Blanca and the Villa Mordon, now the home of a municipal gallery. Unless you knew about their existence you would not know they were there. The city has not learned that there is money to be made out of Jewish-related tourist attractions. Unlike Athens, Thessaloniki is not a favorite of tourists. Foreigners, especially English-speaking ones, are not much in evidence. Many restaurants have menus with English translations, but no one speaks any English. The natives are more likely to speak German, or possibly French, as a second language.

Rich in history, Jewish and otherwise, Thessaloniki is an unusual and exciting spot. Jewish travelers should let the Greek government know about their interest in Thessaloniki's important role in Jewish history. The Nazis came very close to eradicating not only the Jewish inhabitants of the city themselves, but also all traces of their cultural heritage. An active interest by travelers will help ensure that this never comes to pass.

The above was adapted from a travel article printed in a recent issue of the Forward newspaper. The numismatic illustrations are of two early share certificates issued when the city was part of the Turkish Empire. The Selanik Bankasi share was issued in connection with the Bank of Salonika. The other certificate is for the financing of the construction of a railroad, in 1892, between the cities of Salonika and Constantinople. Both share certificates are printed in French, which was the universally used language at that time. The bank issue contains a stamped notation that the share was liquidated in 1938.

A Jewish Nobel Prize Recipient by Andre N. Chouraqui

René Samuel Cassin was born in Bayonne, France in 1887. He studied literature and law in Aix-en-Provence and Paris and was called to the bar in 1909. His university career was interrupted by World War I where he fought in the infantry and was severely wounded, being awarded the Croix de Guerre and the Medaille Militaire.

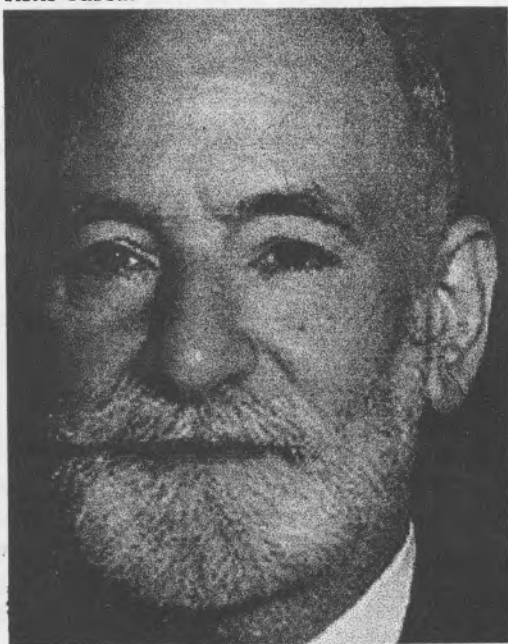
In 1920, Cassin was appointed professor of law at Lille and in 1929 at Paris, where he continued to teach until 1960. In addition, he taught at the Academy of International Law of The Hague, and at the Institut Universitaire des Hautes Etudes Internationales of Geneva, among other places. Cassin, who had a passion for justice as well as being a jurist and educator, was also a man of action, and devoted himself to social problems and human rights.

He helped to found the first war invalids organization in France and to coordinate their efforts. He became concerned with the education of 800,000 French war orphans and in organizing action for peace. He represented France from 1924 at the League of Nations and later at the UN and UNESCO, Cassin collaborated in the elaboration of a new legal system to counteract war and further the progress of civilization.

During World War II, in which several of his family were killed by the Germans, Cassin's full stature was revealed. He was one of the first civilians in high positions to respond to the call for resistance by General de Gaulle in June 1940. He found his way to London, and drew up the agreements between Churchill and de Gaulle which defined the status of the Free French Forces.

In his broadcasts from the BBC, he restored the courage of his fellow countrymen and lent his gifts as a jurist to de Gaulle in the work of liberation and reorganization of France from the chaos of defeat. As a member of the Comité National Français, Cassin presided over the first Free French study commissions, and became national commissioner for justice and education in the French government in London (1941-43), a member of the consultative assembly of Algiers, and president of the judicial committee.

René Cassin



After Cassin returned to France, he held high positions in the state, becoming vice-president of the Conseil d'Etat (1944-60), president of the Ecole Nationale d'Administration and the Cour Supreme d'Arbitrage (1945-60), and, in 1960, member of the Conseil Constitutionnel.

In the international sphere, Cassin served from 1946 as a member and president of the United Nations Commission of Human Rights. In this capacity, he was one the principal draftsman of the Universal Declaration of Human Rights.. It was largely due to Cassin's skilled diplomacy that the text was adopted in Paris in December 1948.

While striving for the establishment and consolidation of the United Nations, Cassin also contributed to the organs of a united Europe. He served as president of the European Court of Human Rights, of the Society of Comparative Legislation, of the International Institute of Administrative Sciences, of the Committee of Foreign Legislation and International Law, and of the International Institute of Diplomatic Studies.

In 1943, General de Gaulle entrusted to Cassin the direction of the Alliance Israelite Universelle, when its central committee ceased to function in Vichy France. As its president, he took part in the rehabilitation of contemporary Jewry, reorganized its work, and developed its educational and cultural activities in France, the free world, the Muslim countries, and Israel. Cassin also became honorary president of the World Sephardi Federation.

He has been awarded the highest French and foreign honors. The United Nations awarded him one of the six prizes in the sphere of Human Rights. In 1968, Cassin was awarded the Nobel Peace Prize. He died in 1976.

The high relief undated 67mm silver medal of Rene Cassin, facing left, was engraved by G.B. Lejeune. The reverse (not shown) shows a legend between a broken chain and an olive branch. This medal appeared in mail bid sale #26A of Wm. B. Rosenblum in February, 1996.



Not So Current Jewish Currency by Alan H. Burghauer, M.D.

There is misconception about numismatists as either "aging loaners" or "nerdy youngsters" who sit at desks – counting, arranging, and rearranging countless coins of all denominations. Today's aficionado, with the help of numerous publications, coin clubs located around the corner and around the country and the computer-driven Internet, is a worldly individual – well versed in history, politics, economics, archeology and computer-aged information science.

With the proper direction, the study of coins and paper money can give a collector keen insight into the past. More than just interest in dates, mint-marks, state of preservation or "How much is it worth,?" Numismatists today can gain information and understanding of our people's history, greater than from reading a text book or attending a lecture. Our Jewish past becomes suddenly "alive" – and we can hold a piece of that history in our hand!

There are many avenues to travel and areas to collect. Consider the ancient coins of Judea during the two revolts against Roman occupation or a token used in Haifa's Cafe Werner in the late 1800's in Palestine. Have you ever examined a magnesium token used in the Lodz Ghetto during the Holocaust? The trilingual coin issued during the Palestine Mandate is of much interest when you notice that Jewish members of the Palestine Currency Board clandestinely placed the letters "E-Y" after the word Palestine. A patriotic slogan of solidarity standing for Eretz-Yisrael.



Through the eyes of a coin and currency collector, we can gain an understanding of our ancestor's struggle against foreign rulers and villains from Antiochus, the Selucid King of Syria to Adolph Hitler, the mastermind of the Shoah. We can share in the spirit of the holidays and the rituals of the Temple in Jerusalem and feel the anguish of our defeats and the joys of our victories.

In the months ahead, we'll examine a coin, token, banknote or other numismatic item and attempt to feel the pulse and spirit behind their issue.

Due to their multiplicity of purpose, coins and banknotes often serve more than just a vehicle for allowing trade and commerce and the accumulation of wealth. Money is often used as a propaganda tool – to instill nationalistic feelings, commemorate historic events or even become part of religious service.

To explore these issues in coming articles, the reader will be exposed to the story behind the coin and learn of another side to the history of the Jewish People.

Come and join me on this numismatic journey from the Hasmonean Dynasty of the Macabees to the recent commemorative of the life and accomplishments of the late Yitzhak Rabin..

HATZI-HASHEKEL

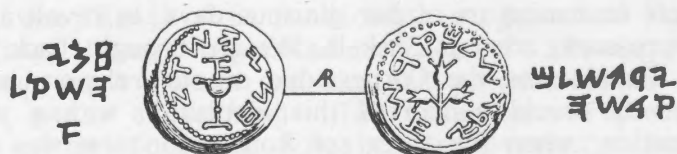
Then:

The Temple is thriving. Jews from throughout the world make their pilgrimages to Jerusalem in order to make offerings to The Holy One Blessed be He. They come on the holiday of Succot, Shavuot and on Pesach. The splendor of the Temple makes the pilgrims feel closer to G-d and gives them a feeling of unity amongst their fellow Jews. To maintain such an edifice and the daily service which it provides, cost more money than any of us can imagine. The Priests and Levites and even those required to procure the animals for sacrifice have a full time job. To finance this institution and provide a census count, we are obligated to donate a 1/2 shekel on a yearly basis. No more, no less-- whether we are rich or poor, the Temple tax is the same. We are all equal in the eyes of our Lord; the Book of Exodus tells us so. It seems like such a small amount, but this teaches that even a small amount, when contributed by everyone, adds up. The small donations of the many results in "wholeness" of our belief and the center of our religion - the magnificence of the Holy Temple.

Until this year (66 CE) we used the 1/2 Shekel of Tyre as our Temple Tax. Originally minted in the Phoenician City of Tyre, these thick coins were made of fine silver in exacting weights. This is our custom and what the Torah demands of us, Now a mint is open in Jerusalem, which produces the exact coins with a special mint mark, denoting the location of their production. Unfortunately, the coins are actually blasphemous. One side depicts the bust of Heracles or Melqarth, the Greek god of the city of Tyre. The reverse depicts a majestic eagle standing on the prow of an ancient ship. We look at the inscription "of Tyre the holy and inviolable" and cringe.



Now however, things are changing! The Roman procurators have such little regard for our religious beliefs that there is a revolt in the making. Vespasian and his Twelfth legion is attempting to crush our rebellion. As a sign of revolt we have begun to mint our own 1/2 shekels.



Obv. חצי השקל, *Chatzi ha-Shekel*. "Half-shekel." A cup or chalice: above, the letter פ, i.e. year 1.

Rev. ירושלם קדשה, *Jerushalem kedoshah*. "Jerusalem the Holy." A triple lily.

No longer do we have to look at the portrait of a foreign god. Our 1/2 shekel shows no pagan symbols. On one side is inscribed "Hatzi Ha-Shekel" and a chalice of the Temple appears. On the reverse, "Jerusalem the Holy" is inscribed in ancient Hebrew characters. A stem with three pomegranates reminds us of the vastness of our people. The many seeds are likened to the verse from the Torah, when the Lord promised our father Abraham, that his seed would be numerous, like the stars in the sky. We can now show our solidarity to the Jewish people with our own coin when we pay the Temple Tax of 1/2 Shekel. Who knows where our rebellion will lead. Only time will tell – but for sure, we have our own silver coins which remind us of our holy Jerusalem and gives us a feeling of camaraderie in our struggle against the mighty Romans.

Now:

As we know from ancient historians, the revolt lasted a mere 4 years – ending with the destruction of Jerusalem in the year 70 CE. The Temple was destroyed and the Menorah and Holy vessels carried off to Roman by Titus as spoils of war.



Detail from the Arch of Titus, erected in commemoration of the Roman victory over Judea.

This is depicted on the Arch of Titus, a monument still standing today in Rome, hailing the Empire's destruction of the Jews. All that we have left to remind us of our glorious days, in revolt against the Roman oppressors, are our Shekels. We are brought back to a time when the Temple was the Cornerstone of our religion, when Jews throughout the world supported this institution with a yearly 1/2 shekel donation, when the threat of Roman conquest was escalating and the fear of annihilation was ever-present.

Pick up one of these thick silver coins, transport yourself back to the glory of the days of the Holy Temple in Jerusalem and feel the pulse of your people in their days of glory and splendor!

to be continued

CLUB BULLETIN



DONNA J. SIMS N.L.G.

Editor

P.O. BOX 442 HERMOSA BEACH, CA.
90254-0442

VOLUME XVIV

No. 3 MAY-JUNE 1998



INS OF LONG ISLAND - Attendance was on the light side at the February meeting: several members were in Florida attending the FUN show. INSLI has a new president: Jean Pollackov, stepping in the place of Julie Turoff.

INS / ICC OF LOS ANGELES - A new meeting location as of the February meeting: Westside Recreation Center, 141 So. Gardner Street (just north of 3rd Street). Meetings are held in the library room and are still held on the third Thursday of the month. However, the time has changed to 7:30 p.m. Eleven members braved the el nino' conditions and attended the February meeting at the new location, only the AINA slide program was a no-show. In its place, Jerry and Mary Yahalom presented one of their slide presentations on Jerusalem and other cities of Israel, citing points of interest in between. For the March meeting, the AINA slide program did arrive in time, "Trade Coins of Israel" its title, the late Morty Zerder one of its producers.

INS OF MICHIGAN - At the February meeting, a video program entitled "Visions: the Jewish American Hall of Fame" was shown. Even though this particular program had been viewed once before, many requested a second showing since it covered so much ground and another go-around was needed in order to grasp everything. The video covers famous Jewish Americans from Colonial times to the present. Each person in the Hall of Fame has been honored by a medal sponsored by the Judah L. Magnes Museum.

**SUPPORT YOUR LOCAL INS CLUB WITH YOUR
ATTENDANCE AND PARTICIPATION**

INS OF NEW YORK - Exhibit topics at the January meeting were: the letter "M"; topic - wings; calendar items - Asarah B'Tevet; and, of course, any recent acquisitions. It is asked that any numismatic item for exhibit have an Israeli - Jewish theme. For the February meeting: the letter "L"; topic - umbrella; calendar - Shevat-Tu B' Shevat, Shevat-Shabbat Shekalim. For the March meeting: the letter "O"; topic - cornucopia; calendar - Adar-Purim, Nisan-Passover.

MOMENTS IN THOUGHT: Often overlooked blessings: The warmth and security of home; crossing the threshold & closing the door after a hard day; expressions of unconditional love and support; your health, the health of those you love; that moment of relief when you realize that the pain has subsided; a job that provides steady income while you pursue your dreams; not having to cook tonight; your boundless imagination; when hope is restored; following your intuition and being delighted that you did; 12 hours of uninterrupted sleep; breakfast in bed; serenity as you pay bills; and, acceptance after struggle. (more will follow another time).
. . . "To speak gratitude is courteous and pleasant, to enact gratitude is generous and noble, but to live gratitude is to touch heaven." (Johannes A. Gaertner) . . . "Cherish your human connections: your relationships with friends and family." (Barbara Bush) . . . "To be rooted is perhaps the most important and least recognized need of the human soul." (Simone Weil) . . . "The first wealth is health." Ralph Waldo Emerson . . . "Just to be is a blessing. Just to live is holy." (Rabbi Abraham Heschel) . . .

COMMENTS FROM DJS: I was only able to visit the Long Beach Coin Expo briefly but how great it was to get together and have a mini-AINA tour reunion with myself and four very special gentlemen. If it hadn't gotten too late, I think we would still be talking. Love you all (and you know who you are). What makes that evening even more special was the fact that exactly one week later, my very special ring that I had purchased on that tour was returned to me anonymously at work after almost a year. You see, miracles still happen!! We will soon be entering the summer months which means vacations and most INS clubs not getting together until next September except for maybe one or two. So if you are one of those lucky ones who will be taking an early vacation, have a great one. Be well, be happy. . . . 

*Please use this form to sponsor a new member for
A.I.N.A. You can cut this page along the dotted line
and not cause any damage to the book.*



Subscribe to the SHEKEL Join A.I.N.A. Now!



*Receive our
Bi-Monthly
Magazine by
Mail*

THE SHEKEL
is the scholarly publication of the Association provided to all members. It strives to be informative, educational and entertaining by providing illustrated articles along with news of new issues, ancient and contemporary coinage in Holy Land, Jewish history and news of AINA events around the world. The SHEKEL represents the most expansive body of published knowledge on Israel numismatics in the world.

Build Your Coin & Medal Collection By Mail

AINA members are first to get new issues of Israel's coins and medals at official government prices — delivered to you in the U.S. As an AINA member you will be regularly advised of other valuable numismatic items including coins, books, medals, and special commemorative issues which are regularly made available to AINA members.

*Free Medal Each Year With
Your Renewed Membership
Annual Convention(s)
Participation at A.N.A. Annual Convention*

The Association has affiliated clubs in most large cities of the U.S., and serves individual members through a variety of mail services plus an annual AINA convention, seminars at many other major numismatic events and study tours of Israel. If you seek to benefit from the knowledge and lore of Israel's numismatics, you are invited to join.

The American Israel Numismatic Association

The best buy in numismatics today is a membership in AINA. Fill out the attached application blank.

APPLICATION FOR MEMBERSHIP

The American Israel Numismatic Association
12555 Biscayne Blvd. #733
North Miami, Fla. 33181

Check one: ☐ Regular ☐ Life

Present or former #, if any _____

Mr.
Mrs.
Miss
Club

Name (Please Print)

Street

City State Zip Code

SPONSORED

BY _____

*I hereby apply for membership in the
American Israel Numismatic Association.*

*Regular Membership
U.S. & Canada
Annual Dues \$15.00
Life Membership \$200.00
Foreign Membership \$22.00
all payments in U.S. Funds*

I herewith make application for membership in the American Israel Numismatic Association, subject to the By-laws of said Association.

Signature of Applicant, Date

Please use this form to sponsor a new member for A.I.N.A. You can cut this page along the dotted line and not cause any damage to the book.



ISRAEL'S 50th ANNIVERSARY COMMEMORATIVES

Commemorative Coin

For the first time, two pure gold coins!

Maximum Mintage

Pure Gold Proof, NIS 20, 31.10g, 35mm

3,000

Pure Gold Proof, NIS 10, 15.55g, 30mm

3,000

Silver/925 Proof, 38.7mm, 28.8g

10,000

Silver/925 Proof-like, 30mm, 14.4g

10,000



A First! Special NIS 50 Banknote!

Only 20,000 printed

Out of these

10,001 come as single notes in

"50th Anniversary" Presentation Folders

or in a Cover along with the Silver Proof-like Coin.

9,999 are available in sheets of 3

Unseparated Notes, presented in the Folder,

or in lucite.

Sterling Silver Replicas

of the First Series of Banknotes Issued in 1948,

in the new State of Israel,

by the Anglo-Persian Bank,

Now available, the first in the series of 5,

the 500 MIL Silver Banknote. 1200 only!



To order, or for more information, contact:

AINA NEW ISSUE SERVICE: 800-562-6467

Israel Government Coins and Medals Corporation

5 Ahad Ha'am St., P.O. Box 7900, Jerusalem 91078, Israel

Tel. 972-2-5600-147/8 Fax. 972-2-561-2298, 972-2-563-4496

E-Mail: medals@coins.co.il



Public Auction...

The best way to sell a collection of rare coins. And Stack's is the best auctioneer for selling rare coins.

- STACK'S has successfully conducted Auction Sales for over 50 years.
- STACK'S has the most active mailing list of rare coin buyers. In fact, thousands of prospective buyers receive catalogues for each sale.
- STACK'S catalogues have set a standard of quality and presentation unexcelled by any other auctioneer.
- STACK'S conducts its Public Auction Sales in New York City—"The Coin Capital of the World."
- STACK'S offers you at least eight different sales dates throughout each year.
- STACK'S offers you the most active auction program in America.

If you are thinking of selling... think of Stack's.

Contact: Harvey Stack or Lawrence Stack



123 West 57th Street, New York, N.Y. 10019
(212) 582-2580

America's Oldest and Largest Rare Coin Dealer

A.I.N.A. & SHEKEL BENEFACTOR